Regd. No. L.-29

ان الدين عند الله الاسلام

Digitized By Khilafat Library

The Review of Religions

Editor—A. Q. Niaz, B.A.

Vol. XXXIX, No. 2

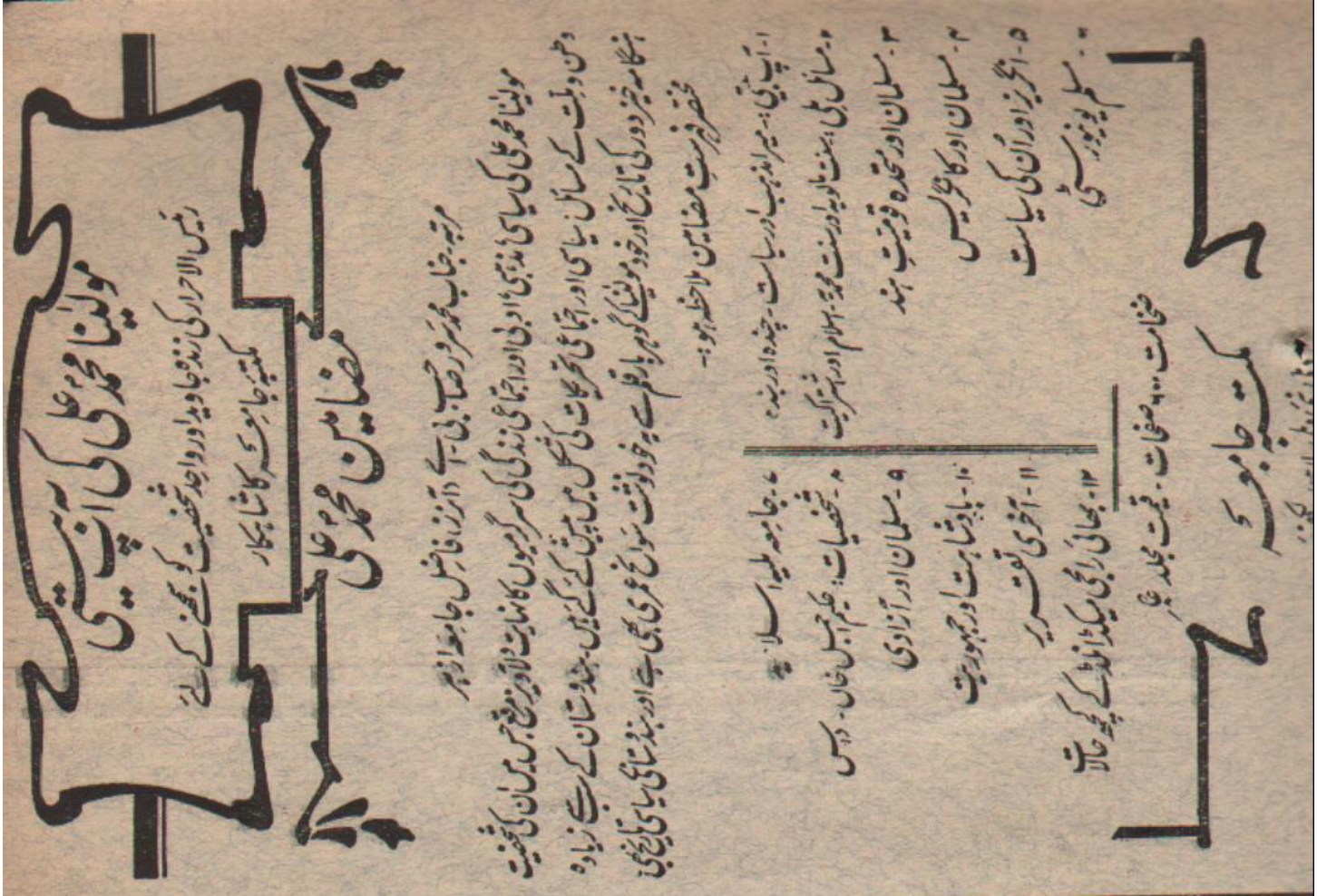
February, 1940

CONTENTS

- An Unanswered Challenge of the Promised Messiah
- Our Programme for the Year
- Revelations of the Promised Messiah Re. Nations, Kings and Countries—II
  M. Ali An
- Muhammad as Man
  Hazrat Khalifatul Masi
  (Translated by A. F. Khan Choud
- An Inter-Communal Amity Conferenc
  Muzaffar-ud-Din Choudhry, B.A., L
- Reviews

The Review of Religions is an organ of the Ahmadi Movement which represents the pure and true Islam. I open to all for discussing problems connected with religious and spiritual growth of man, but it does not a responsibility for views expressed by contributors

QADIAN
Punjab : India



Digitized By Khilafat Library

IF . . .

YOU WANT TO KNOW

What Islam Stands for, what is its message for humanity, how does it seek to raise man from the lowest depths of degradation to the highest pinnacles of glory—economically, morally & spiritually

READ

AHMADIYYAT OR THE TRUE ISLAM

By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad
HEAD OF THE AHMADIYYA COMMUNITY AND THE GREATEST LIVING AUTHORITY ON ISLAM

The book deals in a simple and lucid manner, briefly but fully and completely, with all the different aspects of the teachings of Islam.

BOOK DEPOT, QADIAN, Pb., India

Printed at the Ripon Printing Press, Bull Road, Lanore, by Mirza Mohd. Sadiq and published by Sheikh Abdur Rahman Qadiani for Sadar Anjuman-i-Ahmadiyya Qadian, Punjab, India

Digitized By Khilafat Library

ریاست کابل میں قریب پچاسی ہزار کے آدمی مرینگے۔

"In the State of Kabul there shall die about 85 thousand men" (p. 652).

The prophecy was partly fulfilled during the last Civil War in Afghanistan and the overthrow of Ameer Amanullah and Bacha-i-Saqqao.

2. There were two prophecies regarding Ahmadiyya Martyrs, which found their fulfilment in Afghanistan at its Capital, Kabul. The Revelations of the Promised Messiah (peace be on him) were:—

شاتان تذبحان

"Two lambs will be slaughtered."

The date of this Revelation is as early as 1883. The Promised Messiah (peace be on him) has applied it to the martyrdom of Hazrat Sahibzada Syed Abdul Latif Sahib and Maulvi Abdur Rahman Sahib in 1902 under the orders of the Ameer on account of their faith in Ahmadiyyat (p. 88).

3. "Three lambs will be killed."

تین بکرے ذبح کئے جائینگے۔

This was fulfilled by the stoning to death of the three Ahmadies—Maulvi Niamat Ullah, first Ahmadiyya Missionary to Kabul, Qari Noor Ali and Maulana Abdul Haleem—all of whom were brutally stoned to death in 1924 under the orders of Ameer Amanullah for no other reason than their faith in Ahmadiyyat. (p. 535).

May Allah be pleased with them and rest their souls.

4. In October 1903, the Promised Messiah (peace be on him) saw an inspired dream. We give the translation of his own words:—

"I saw in a prophetic vision a *Sarw* tree. It had a long big branch, beautiful and green, which was hewn from my own orchard. It was in the hand of a man. Someone asked him to plant it in a place near my house by a *Beri* tree which had been hewn down so that

Digitized By Khilafat Library

it may grow up again. At that moment I received the following Revelation from God :

کابل سے کاٹا گیا اور سیدھا ھماري طرف آیا۔

"Hewn at Kabul and directly came to us. I have understood by this vision and revelation that like seeds the blood of the *Shahid Marhoom* (Sahibzada Syed Abdul Latif Sahib) fell on the soil (of Kabul) and that seed will become extremely fruitful and increase our community" (p. 462).

4. On May 3, 1905, the Promised Messiah (boundless blessings of Allah be upon him) received a Revelation :—

آہ نادر شاہ کہاں گیا۔

"Alas! Where is Nadar Shah gone" (p. 502).

This prophecy twice found its fulfilment in its threefold meanings. (*i*) There was to be a call for Nadir Shah to save his country in a moment of dire peril—an event which actually took place when Nadir Khan came to the rescue of Afgainstan and saved her from the tyranny of *Bacha-i-Saqqao*. He was no more than plain Nadir Khan when the Revelation was given out to the world. Having entered the army he rose to be General Nadir Khan and later went to Paris as ambassador. While there he retired from service and settled in France (*ii*) Meanwhile the "Amir" of Kabul had assumed the title of King. Having been called back urgently to save his country from the usurper, and having been successful, he was offered the Crown and became Nadir Shah.

(*iii*) The Revelation also meant that his country would mourn for the loss of Nadir Shah at a time when his guiding hand would still be badly needed at the reins. And history bears testimony to the fact that when he was assassinated a wail of despair went up from every patriotic home in Afghanistan and her friends abroad.

Hence this prophecy has found its fulfilment in its three fold meaning, each of which was a separate and distinct prophecy in itself.

Digitized By Khilafat Library

Emperor of India

On October 4, 1899, the Promised Messiah (boundless blessing, be with bim) received the Revelation:—

قیصر ھند کی طرف سے شکریہ

"Thanks from the King-Emperor of India."

The Promised Messiah (boundless blessings on him) said about this Revelation.

> "Now these words are a matter of wonder and astonishment. For my life is lived in my own home where I dwell in a corner. I am incapable of rendering any great service. I consider myself dead before my death. What thanks for me? Such revelations are among '*Mutashabehat*' (allegorical expressions) as long as God Himself does not open their reality" (p. 333).

INDIA

1. In November 1903, the Promised Messiah (limitless peace and boundless blessings be on him) received the following Revelations:—

ھماري فتح ھمارا غلبہ - ظفر من اللہ و فتح مبین
ظفر و فتح من اللہ رسول اللہ صلے اللہ علیہ وسلم
پناہ گزین ھوئے قلعہ ھند میں -

> "Our Victory, our victory! Victory from God, open victory! The Prophet of God (Allah's choicest blessings and peace be with him) has taken refuge in the castle of India." (p.p. 466).

India is spoken of here as a castle, which signifies security and power. The Master-Prophet Muhammad (Allah's choicest blessings and peace with him) is said to be taking refuge in this castle. No doubt, the advent of the Promised Messiah in this country according to the prophecies of the Holy Prophet Muhammad, and in his complete image, is the surest guarantee for the beginning of the conquests of Islam from the forts of India, which process has by the grace of Allah begun and the Ahmadiyya Movement has established its branches in all parts of the globe.

Digitized By Khilafat Library

On February 11, 1906 the Promised Messiah (Allah's infinite mercy and blessings be on him) received the Revelation :—

پہلے بنگالہ کی نسبت جو کچھ حکم جاری کیا گیا تھا۔ اب ان کی دلجوئی ہوگی۔

" As to the order that was passed concerning Bengal, the Bengalese shall now be conciliated " (p. 539).

At the time of the partition of Bengal, when all Government Officials reiterated with firm emphasis that the matter could not be reconsidered, and when additional force was being lent to such utterances by responsible members of the House of Commons, the Promised Messiah published this Revelation.

Accordingly, after the lapse of full six years and after repeated official refusals, the order was cancelled at the time of the Delhi Darbar by H. I. M. King-Emperor George V, and the world saw a mighty fulfilment of the Divine Words.

ARABIA

On September 7, 1905, the Promised Messiah (peace and blessings be on him) saw written on a paper :—

مصالح العرب ۔ مسیر العرب

" The interests of Arabia. Journey to Arabia."

Then on another sheet of paper he saw written :—

بامراد

i.e. " Victorious."

Then on another sheet of paper he saw the writing :—

رد بلا

Meaning, " Avertment of Calamity."

The Promised Messiah (boundless belessings be on him) remarked the following about the Revelation

مسیر العرب

Digitized By Khilafat Library

"This may also mean 'a journey to Arabia'. It might be ordained by Allah that we should go to Arabia. Some 25 or 26 years ago, I saw in a vision that a man was writing my name—half he wrote in Arabic and half in English. Prophets have to leave their countries some times, but some visions find their fulfilment during the time of the Prophet himself and some are fulfilled through *his children or some follower, e.g.*, the Holy Prophet (Allah's choicest blessings be upon him) was given the treasures of the Persian and Roman Emperors, but those countries were conquered during the period of Hazrat Omar" (pp. 516-517).

It is to be noted that the present head of the Ahmadiyya Movement is a *son and the second successor* of the Promised Messiah (peace and blessings be on him) and as such he stands in the same relation to him as Hazrat Omar stood to the Holy Prophet (Allah's choicest blessings and infinite mercy be upon him) with the additional distinction of being the Promised son. Revelations of the Promised Messiah (peace and blessings be on him) call him فضل عمر *i.e.*, "Anointed with the blessings showered on Omar" (p. 170).

Before he was installed as the second successor of, the Promised Messiah, he made a journey to Arabia and Egypt and he made the pilgrimage of Mecca.

It is also to be noted that at the time of Salatul-Maghrib, *i.e.*, sunset prayer, he invariably recites the 'Surah Feel' *i.e.*, the chapter entitled the Elephant in the Holy Quran. This chapter reminds one of the great historical event of the destruction of the army of the Ethiopian King Abraha, who attacked Mecca in the year of the birth of the Holy Prophet Mohammad (Allah's choicest blessings and infinite mercy be on him) with the intention of demolishing the Ka'aba. The Meccans were quite helpless before the huge army of the Abyssinian King. But God saved them, the City and the house from distruction, the invading army having been annihilated by a virulent epidemic. The recital of this chapter signifies a prayer for the defence of the Holy City by the invisible hand of God when the

Digitized By Khilafat Library

Muslims are too weak to defend it themselves; and it is a fact that during the last Great War Arabia was saved from the danger of invasion quite miraculously through the Shareef of Mecca coming to an understanding with the allies. He declared himself independent of Turkey, removing thereby all pretexts, under which an allied power might have invaded Arabia. Thus the catastrophy was successfully averted.

DAMASCUS

Nearly 25 years before the occurrence of the bombardment of Damascus for 57 hours by the French on the revolt of the Druses in the year 1925, the Promised Messiah (Allah's boundless blessings be upon him) was informed of the unparalleled calamity in the revelation: بلاء دمشق

"Calamity of Damascus."

Digitized By Khilafat Library

MUHAMMAD AS MAN*

[By Khalifatul-Massiah II.]

It may apparently sound as paradox that the man who is regarded as the master-prophet should be judged in the capacity of Man. Are these terms contradictory to one another? No, they are complementary and not contradictory, as it is only when a man attains perfection as a man that he plays the role of a prophet. In other words, prophethood is nothing but the culmination or rather the projection of manhood. Prophethood appears to me as a power from heaven which helps the growth of the harvest of the heart,—and enables the soil to become more and more receptive to this heavenly shower.

Unlike Christianity, Islam does not believe in the doctrine of original sin, but emphasizes that man is born sinless, *i.e.*, with a pure soul, with potentialities in him of prophethood—the final goal of all spiritual progress. It is the duty of the individual to nurture that potentiality and to further its development. So what is necessary for man is that he should give proper scope and opportunity for the growth of that innate potentiality in him, so that he may, being duly anointed by God, attain to that summit of greatness *viz.*, prophethood. It therefore follows that the best man, with all his faculties thoroughly and completely unfolded, must be the Prophet, and it is not therefore possible for man to attain to the rank of a prophet unless all his good faculties are harmoniously and completely developed.

It is our common experience that some people possess a special degree of excellence in a certain

*Translated from the *Alfazl*, May 31, 1939.

Digitized By Khilafat Library

sphere of life which excites the awe and admiration of the world, but this perfection in one branch or one sphere of life becomes ultimately the cause of ruin rather than gain. The possession of such qualities does not stand so much to the credit of the possessor but only points to the acme of perfection attainable by a human being. It is quite possible that the emotion of love may be the outstanding feature of the character of an individual and that such love may be directed not towards any particular human being but towards God, but withal the person may be devoid of other human qualities, so essential to make a balanced soul. It is quite possible that his excessive love might be misdirected, or the person may not be in a sane and sober condition or he may be an example of a pathological case. This can be illustrated by the analogy of a seed which, even though sown in fertile soil, does not yet bear fruit. Compare him with another type of man in whom all the faculties have found concurrent, harmonious and balanced expression and who is capable of using those faculties or instincts, in the appropriate manner.

As the discussion of this type is somewhat academic in nature, belonging as it does to the sphere of Psychology, I would confine myself to a few salient aspects, so as to be able to illustrate my point of view.

* * * *

Let us take for example the instinct of loyalty. Certainly it is a laudable quality, essential for the well-being of society. But if this noble quality is misdirected, for instance, if it means loyalty towards a group of bandits, or murderers, then this instinct loses its lustre, and becomes positively dangerous for the sefety of the state.

Again take the instance of parental instinct. Without the existence of this instinct human society would have long gone to pieces. But look to the

Digitized By Khilafat Library

danger of misdirection or excessive use of this quality which would result in the insecurity of society. The long and short of the matter is that none of the instincts should find inordinate development and equilibrium should be maintained under all circumstances. A man in whom one of those instincts has found inordinate development cannot be regarded as a sane man in any sense of the term, least of all as a model for the guidance of the existing and the coming generations. Besides, in order that a man may become a model it is essential that he should be imitable.

With these preliminary remarks I revert to the subject proper. I shall try to point out the part played by Muhammad in the role of man. From what I have said above, it will be clear that (*i*) Prophethood is the culminating point of manhood but not the *vice versa*; (*ii*) it follows as a corollary that the Prophet must be the best man; (*iii*) that abnormal and unbalanced development of certain qualities in man, in certain spheres of life, does not tend towards greatness; rather it is the indication of some perversity in his character or some abnormality. It will thus be clear that those who desire to draw a line between Prophethood and manhood, certainly labour under a misconception. The truth of the matter is that Prophethood is an intellectual-cum-spiritual stage, open only to a choicest few, who are gifted with faculties thoroughly and harmoniously balanced—an essential quality in a model. So Prophets appear not to curb down the instinctive faculties in man: they come to teach us how to sublimate those instinctive faculties by giving a practical demonstration of those qualities in their own persons and in their own lives. In an ordinary individual elimination of one or two instinctive impulses may be pardonable within a certain limited extent but that is not the case with a Prophet who must keep all the impulses watered, alive and properly directed. Otherwise he can neither become a prophet, nor can he be taken as a perfect model.

Digitized By Khilafat Library

Muhammad the best Man and the best Prophet

Viewed in this light it appears that Muhammad was not only the best Prophet but decidedly the best man as well. His spiritual ministry did not allow him to forget the human qualities; rather it made him all the more conscious of them and enthusiastic. Side by side with his attempt at spiritual regeneration, he set the example of best human conduct. We shall discuss these traits one by one.

Dainty Dishes

It is a popular belief that the use of dainty dishes is not in consonance with spiritual excellence, and some people regard it as a quality characteristic of the lower animal instincts. They forget however that food has a close bearing upon character. Undoubtedly, to a certain extent, it is the determining factor in the formation of conduct, as the quantity and quality of food go to influence the "feeling" aspect of experience. The Holy Prophet used to emphasize simplicity in food but he did not condemn the use of dainty dishes on special occasions. He would himself relish delicious dishes and would sit at the table where such dishes were served. But he laid down certain conditions, *inter alia*, (*i*) one should not be extravagant in their use so as to deprive the poor of their share; (*ii*) when there was famine and scarcity of food in the country dainty dishes were not to be indulged in as it meant depriving others of an adequate share; (*iii*) and he forbade the storing of foodstuffs in expectation of rise in prices, *i.e.*, profiteering, owing to draught, war or pestilence, as such accumulation meant hardships for the poor.

Humour

Cheerful temperament is a good quality and laughter is a natural expression of that cheerfulness called humour. In the past it was commonly believed that humour was derogatory to the prestige of

Digitized By Khilafat Library

a great man, and the chosen ones of God should not under any circumstances indulge in such lightheartedness as it was likely to impair spiritual qualities. Further it was held that humour lowered these great men in the estimation of their fellow countrymen. The Holy Prophet, on the other hand, in spite of his multifarious pre-occupations, notwithstanding the fact that he was the temporal and spiritual sovereign of Arabia, occupying as such a position of pre-eminence both here and hereafter, thoroughly recognized the value of humour in his dealings with this disciples and neighbours. But he set a limit to humour by his judicious application of it. This cheerfulness of spirit, as it found expression through humour, enlivened the whole tenor of his conversation so that ordinary people who expected in him a man grave, serious and pensive in disposition, were naturally disappointed and sometimes even struck with wonder. Muhammad would often sit in the assembly and in the course of his serious and dignified conversation on the problems of life would condescend to a few pleasant remarks in the form of humour, fables, anecdotes, etc., to illustrate his point of view, to break the monotony of discussion and to cheer up the spirit of the audience. In his domestic relations too he would play with children, talk with them with a smiling countenance, and make a humorous remark to one or other of his wives so as to excite their laughter with a view to beguile the tedium of their leisure hours. Sometimes he would sit down and tell them stories and anecdotes. His conception of humour was that it should be spontaneous and never forced; (*ii*) it should not be habitually indulged in; (*iii*) should be scarce; (*iv*) should not degenerate into satire; (*v*) should be free from all kinds of falsehood, (*vi*) and it should have truth in the background.

Cleanliness of Body

Cleanliness of body is another distinctive feature of civilized man, *e.g.*, cleanliness of different organs of the body and clothes and the use of perfume.

Digitized By Khilafat Library

There is a good deal of prejudice against the adoption of any device to keep the organs and faculties in proper order and some religions have gone so far as to ban such things as the use of any kind of scent which is regarded as beneath the dignity of august religious personalities. What God has made legitimate, these people have the audacity to declare illegitimate. The Holy Prophet Muhammad fully and thoroughly realized the importance of cleanliness and called it the first step to godliness. Not only he used to take frequent baths and ablutions but under certain cases he made such baths absolutely obligatory, *e.g.*, after sexual intercourse, nocturnal impurity and so on. He laid stress upon frequent ablution of those parts of the body which remain exposed. He was particularly attentive to the cleanliness of clothes, specially of wearing apparel, and ordained, as an act of virtue, decent clean clothes on ceremonial occasions, *e.g.*, the Eid and Friday services. He would use scents and perfumes in public gatherings in the interest of his own health and the health of his disciples as it is in such assemblies that there is a tendency of diseases becoming infectious. He used to keep away from those places which were vitiated by obnoxious smells. In short he was scrupulously careful and sensitive in respect to his personal and town hygiene and did his utmost to impress its importance upon others. But he condemned making a fetish of the thing, or over-exaggertion of the matter, and pointed out that after all physical cleanliness was only secondary, only a means, inner cleanliness being the primary object and the goal which one should keep constantly in view. He suggested that one should not become a slave to physical cleanliness and should not sacrifice higher social virtues at its altar, *viz.*, the interest of the society at large. Purity of the soul should be the summum bonum and outward cleanliness only a means to that end. "Verily God loves those who are pure both at heart and in body" is one of his well-known dictums.

Digitized By Khilafat Library

Sex-Instinct

The sex-instinct plays an important part in the life of an individual. It is the first pillar to the mighty edifice of human progress. But strange, as it may appear, the majority of the existent religions in the world hold only a distorted view of the sexual relationship. Woman who is like a garment to man, the repository of all his secrets, who is his ministering angel in joy and sorrow, who tutors the child in infancy, is regarded as a hinderance to all spiritual advancement and receives such stinging epithets, as "scorpion," "sister of Satan," "gateway to hell," "misfortune of man", etc. It will thus appear that the majority of religions in the world undermine the status of woman and consider her as the source of all the evil in society. One wonders whether these religions, by underestimating her influence, have brought any lustre upon society, or only sounded its death-knell, for it is unlikely that the fruit of such impurity should at all be pure. The Holy Prophet Muhammad, of all the religious teachers in the world, realized to the fullest degree the true status of woman in society, and he did what he could to ameliorate her condition. It is true that for various reasons, *e.g.*, politico-religious, economic, social, etc., he took to more than one wife, but in spite of his mutlifarious responsibilities in the capacity of temporal and spiritual head of the Islamic Commonwealth, he set the example of a model husband. He was so loving and considerate in his treatment of his consorts that each one of them used to consider herself to be the best beloved. His treatment of his wives shows that the Prophet can, and should, also be the best man.

According to the ancient sages of the world, contact with woman and spiritual advancement are a contradiction in terms,—antithesis to one another,—and cannot therefore exist side by side. Muhammad showed by his precept and example, that the domestic life is the stepping stone to spiritual life,—the latter being the complement and projection of the former. "Woman is the best treasure of man," "the best

Digitized By Khilafat Library

among you is he who is best to his partner and children," depict the breadth of his vision and show in what high esteem he would hold his partner. What a striking contrast is this statement of his with the declared words of those sages to whom woman is a deceptive serpent and an arch-deceiver against whose surreptitious influence man ought to guard himself. Compare such statements of these teachers with the words of Muhammad to whom woman was the embodiment of peace and delight, the centre of all love and attachment. "Win the smile of Providence through the smile of womenfolk"—that seemed to be the gist of all his teaching in respect to the treatment of women.

Muhammad himself was the most affectionate and considerate of husbands and used to take personal interest in domestic affairs. He never missed an opportunity to win the goodwill of his partner and to gladden her heart; *e.g.*, he would drink water from a tumbler at the same place where his wife had placed her lips. Once he consoled a wife of his who was of Jewish parentage by saying that she was not an ordinary woman but a scion of some of the illustrious prophets of God. If one of them fell ill, he nursed her personally with surpassing devotion and would soothe her and comfort her by loving care and attention. He would do nothing to injure their susceptibilities. He considered their relatives as his own, and availed himself of every opportunity to help them in their need. One day he entered the apartment of Umme Habiba, one of his blessed consorts, and found her caressing and fondling her younger brother, Mo'awia, later the first Omyyed Caliph of Damascus. He was pleased at the sight of a sister's love for her brother. He sat besides her and said, "Is Mo'awia so dear to you?" "Yes, he is." "Then so he is to me," was the counter-reply of the Prophet. Certainly the heart of Umme Habiba must have overflowed with joy at these words—embodying a genuine expression of her lord's sentiment towards her. When the Persian poet sang. "What is

Digitized By Khilafat Library

dear to my beloved, is dear to me" *he only re-echoed Muhammad's words.* But Mohammed considered all wordly relationship and attachment as only a means to win the pleasure of God, and exhorted his disciples to imbue themselves with the attributes of the Divine Being.

* * * *

III

The parental instinct is another dominating feature of human beings, particularly of the members of the fair sex. As soon as a girl reaches the stage of pre-adolescence, she feels an instinctive urge for a child. This desire may find expression in words or various symbolical actions. In the male sex too, though not so early as in the case of the female, there developes an irresistible desire for issue. The man in the street may argue, "Why should a spiritually-minded man desire to have children?" His philosophy, however, shows lack of foresight; it fails to realize that it is only through proper schooling of the child that a spiritually-minded person can perpetuate his name and his good influence. Muhammad, of all Prophets, realized the importance of the child to the fullest degree, and he made no secret of it. "A child is a blessing of God," he declared. He did not show any disinclination for the child, like some people in the West do, thanks to the invention of various devices for birth control, and when a child was born, he took all possible care for its proper upbringing and education. One of his sons-in-law once fell ill, and his daughter invited him to her home. He found his son-in-law in a pitiable condition, perhaps struggling between life and death,—and his daughter weeping. The Prophet was visibly moved at the sight, and involuntarily a stream of tears gushed forth from his eyes. A superficial observer may object, "Why should a spiritually minded soul give vent to this type of emotion? Why cannot he control his impulses." Our reply to these critics is that "he was not only a prophet but a model for our emulation and guidance and as a model he behaved.

Digitized By Khilafat Library

There is nothing to be surprised at that. One of his disciples took note of this visible perturbation of mind and said, "My lord! you always exhort us to cultivate the habit of forbearance and to have control over our passion and emotion. But how is it that you have shown yourself liable to this weakness and frailty of common beings?" Muhammad turned towards him and said, "My friend! perhaps your heart is devoid of finer feelings such as love. God has given me the milk of human kindness and tears are but the outward symbol of that feeling in the heart." What a profound significance do these words bear! In these few words Muhammad visualized the scope and application of the emotional impulses in man, and thus once again established his position as a model and guide for all succeeding generations. Nothing could be saner or more natural than this.

Fatima was the only surviving issue of Muhammad. Whenever Fatima would come to him he would stand up and greet her cordially and assign her a place by his side. He would take his grandsons in his arms, fondle and kiss them, sometimes would even play with them, and talk with them according to the degree of their intelligence, which included *inter alia*, stories and fables. In others words he maintained a very high standard of morality and humanity even in this sphere. But there was a judicious admixture of rationality and emotional element in his dealings with children, and apart from making proper provision for their training, he treated them only as a trust from Heaven, keeping the fundamental principle of service to God in view.

* * * * *

IV

It is now admitted on all hands that there is an inseparable connection between mind and body inasmuch as one tells upon the other. The Holy Prophet kept that principle in view, and laid great stress upon the proper but harmonious growth of both. Tradition tells us that he would take long walks covering several miles,

Digitized By Khilafat Library

rode and took interest in sports. One day he saw some of his disciples holding a competition in archery and he expressed a desire to participate therein. Not to speak of males, he encouraged even ladies to take part in physical exercise, and on more than one occasion ran races with some of his consorts which was certainly an indirect incentive to physical exercise. But he pointed out at the same time that physical exercise was only a means to an end, not an end in itself —a point which is often forgotten or misunderstood.

In short the Holy Prophet, from the beginning to the end of his private and public career, set the very best example of a model. Had he been a mere recluse, leading solely an ascetic life, people might have objected and could have said: "He may be a Prophet but cannot serve as an exemplar." Unlike other sages and savants of the earth he did not shirk the responsibilities of the different departments of life, but cheerfully shouldered his own burdens as well as those of others, and discharged each obligation in the best possible manner, always keeping in view the feelings and sentiments of others. He braved the different experiences of life, pleasant or bitter,—suffering and privations—just like others, but like a hero in the strife, he analysed the situation, understood his responsibilities, and passed through the ordeal unscathed. The question therefore arises that when a man like Muhammad, a man of the same flesh and blood like ourselves, perhaps also the same potentialities, can come out triumphant through the battle of life, why we, his sons and descendents, should fail in our objective if we follow closely in his footsteps.

Citing the example of Muhammad, God says in Holy Quran:

و كان للناس عجيباً ان اوحينا الي رجل منهم ان انذر الناس و بشر الذين امنو ان لهم قدم صدق عند ربهم ○ (يونس)

The people expresses their surprise that we have

Digitized By Khilafat Library
raised a Prophet of your type,—a man of flesh and blood like others, who asks others to walk in his footsteps, who passed through the same experiences of life, and who attained to the stage of Prophethood, through perfection of manhood. He kept his heart in Me though his hand was in the mundane affairs, and he proved by his example that spirit and matter were not two hostile elements but complementary to each other, so that they could both be blended and reconciled in the personality of one perfect man, *viz.*, the Prophet.

Digitized By Khilafat Library

AN INTER-COMMUNAL AMITY CONFERENCE

An Inter-Communal Amity Conference was held on December 10, 1939 under the auspices of the Ahmadiyya Movement in the Dacca Jagannath College Hall to discuss the life and teachings of Prophets and religious leaders of different communities. Prof. S. N. Bose, M.Sc., Head of the Department of Physics and Dean of the Faculty of Science in the Dacca University, presided over the deliberations which continued for about three hours.

In course of his opening speech Mr. Muzaffar-ud-Din Chowdhury, Secretary of the Bengal Provincial Ahmadiyya Association, referred to the Founder of the Ahmadiyya Movement, Hazrat Mirza Ghulam Ahmad of Qadian (peace be on him), who, in the light of the Holy Quran, urged upon his followers, numbering about 20 lacs of people in India and abroad, to revere and respect Srikrishna, Buddha, Zoroaster, and Confucious as Prophets of God. Mr. Chowdhury added: "It is not due to any endeavour, any propagation on the part of my non-Muslim countrymen that we, the members of the Ahmadiyya Community hold and revere Srikrishna, Gautam Buddha and others as Prophets of God. Rather, under the direction of Hazrat Ahmad of Qadian, we hold this view as a tenet of our faith, in order to secure for ourselves the pleasure of God." While denouncing the erroneous belief among the present-day Muslims about the appearance in the latter days of a Warrior Mahdee to compel the non-Muslims to renounce their faith in favour of Islam, Mr. Chowdhury stressed the continuity of Revelation from God and emphasized that the Founder of the Ahmadiyya Movement received thousands of Revelations from God and that there were many among his followers who received Revelations even to-day.

Digitized By Khilafat Library

Mr. Chowdhury was followed by Mr. Kazi Motaher Husain, lecturer, Dacca University, the Rev. Mr. H. D. Northfield of the Dacca Baptist Mission, Mr. Haranada Gupta of the Brahmo Samaj, Dr. Nalini Kanta Bhattasali, Curator, Dacca Museum, who spoke respectively on Moses, Jesus Christ, Raja Ram Mohan Roy, Gautam Buddha, explaining how they struggled for the cause of truth and for the deliverance of mankind from the bondage of sin. Maulana Zillur Rahman Sahib of the Ahmadiyya Mission, while speaking on the Holy Prophet Muhammad (peace be on him), emphasised that the present social, political and economic disorders could be removed by following his teachings.

After an appeal from Prof. Qazi Abdul Wadud of the Dacca Intermediate College to the followers of all religions to practice, each, the principles taught by their great teachers, the President dwelt on the benefit of meetings of this kind through which members of the various communities could learn more about each other's culture and traditions and learn to appreciate each other.

In proposing a vote of thanks Mr. Abdur Rahman Khan of the Ahmadiyya Mission made an appeal that other communities also should organise meetings to discuss the life and teachings of their respective Prophets and religious leaders and thus try to remove misunderstandings about them so as to promote inter-communal amity and good-will.

Digitized By Khilafat Library

REVIEWS

"Fazl-i-Omar," *by A. Q. Niaz, Sultan Brothers, Qadian, (India), Re. 1/8/-.*

This book, comprising a life of Hazrat Ameer-ul-Momineen Khalifatul Masih II, was brought out on the occasion of the Khilafat Jubilee celebrated by the Ahmadiyya Community in December last at the time of the annual gathering at the Headquarters. It embraces a short sketch of the Movement, an account of the early life of Khalifatul Masih II, a history of the trouble created by the rebels against Khilafat, and the achievements of Hazrat Fazl-i-Omar in the days of his Khilafat. I have gone through the greater part of the book. Over and above the beauty of language and style, I have found the presentation of the subject-matter most attractive and convincing; and the account of various events is accurate and well supported by reference to authentic sources.

Born and brought up in Ahmadiyyat, Mr. Niaz is a son of one of the most prominent disciples of the Promised Messiah, and himself he has had the honour to serve Hazrat Khalifatul Masih II as his Private Secretary. He has, thus, a good grounding of knowledge on the subject and his method and treatment is excellent. I am convinced that *Fazl-i-Omar* ranks among those books in the Ahmadiyya literature of which a wide circulation in the public is useful for the *tabligh* of Ahmadiyyat—especially against the poison of the *gair moba'een* (those who deny the khilafat of Hazrat Falzl-i-Omar). Ahmady young men should read this book with care, and they should try to extend the circle of its readers.

The desire to write this review originated with myself: these words, therefore, have not been written only by way of a formal appreciation. I have written purely out of a desire to draw the attention of friends to a book perusal of which would amply repay them for any trouble they may take in going through its pages.

MIRZA BASHIR AHMAD.

Digitized By Khilafat Library

"Khutbat-i-Nikah," *(Urdu) in two parts, Kitabistan, Qadian, Re. 1/4/-.*

Nowadays we have been hearing so much about world reconstruction that we are apt to feel confused and to wonder where to begin. Political reconstruction of a permanent nature is admittedly impossible without an appropriate social reconstruction and a suitable change in the individual human heart. Politicians and statesmen in this matter can not possibly go sufficiently deep. Religion, which has its hold upon the hearts of men, alone can save the world from its impending doom. Not the philosopher who speaks from the brain but the saint who speaks from the heart can affect the change which humanity needs at this moment. The Ahmadiyya Movement, with a new message for this age, is out to affect this change in the human heart and in the human society. The khutbas (sermons) published in this volume which were delivered by the present Head of the Ahmadiyya Movement on occasions of marriage celebrations will indicate some aspects of the social reform which the Movement has either already affected or has been gradually affecting in the Ahmadiyya Community. They will furnish a mine of most useful and interesting information to Social Workers of all Communities. They ought to be studied with special attention by members of the Community whose duty it is to give affect to the reforms envisaged therein. The world will not have peace without a new Sky and a new Earth, and in the social firmament marriage and the conjugal relation, which form the theme of these sermons, will always occupy a most important place.

Mahasha Fazl Husain has indeed done a great service to the cause of social reform by publishing these khutbas at the present juncture.

ABDUL HASHAM KHAN CHOWDHURY.

"Seerat Syed Ahmad *Shaheed," (Urdu) by Syed Abdul Hasan Ali, Nadvi, Nami Press, Lucknow. Rs. 2.*

The book comprises a life of Hazrat Syed Ahmad *Shaheed* whose position in the religious history of Islam in India stands very high. We learn that the author, who is also

Digitized By Khilafat Library

a lineal descendent of this hero, has, while writing this book, kept all previous treatise on the subject in view.

The first cursory glance at the plan he has followed raises the hopes of the reader rather high, but this promise somehow is not quite fulfilled by the book. The most impressive portions are those dealing with the condition of the Muslim World at the time when Hazrat Syed Ahmad *Shaheed* lived and laboured to arrest the deadly rot that had set in, and the pages devoted to an account of the community prepared by the great martyr. But on the main point of the theme, *i.e.*, the life-story of the *Shaheed* himself the book leaves the heart thirsting for fuller and sounder treatment and, most of all, for a greater wealth of graphic detail.

The

Review of Religions

Vol. XXXIX FEBRUARY 1940 No. 2

Digitized By Khilafat Library

نحمدہٗ ونصلی علی رسولہ الکریم

AN UNANSWERED CHALLENGE OF THE PROMISED MESSIAH

Braheen-i-Ahmadiyya, the monumental work of the Promised Messiah, which at one stroke revolutionized the struggle for superemacy between the great world religions, began to be published, part by part, in 1880. The theme of this marvellous book is the superiority of the Holy Quran over all other sacred Scriptures, and the superiority of Islam as the universal religion for all mankind. Interest in religious discussions was very great in India at that time, and controversy on a number of questions was sharp and continuous.

Islam, exposed to a simultaneous attack on three sides, was very hardpressed. There was the virulent propaganda of the Arya Samaj, the systematic, well organised missionary activity of the Christians, and the silent but rapid permeation of the human mind by a secular materialism that swept off the significance of all spiritual values.

Braheen-i-Ahmadiyya took its birth in the anguish which the Promised Messiah suffered when he saw Islam face to face with this crisis. The book was prefaced with a public challenge that was broadcast all over the world and remains unanswered even to-day, although 59 years have rolled away since it was given out to the world.

We reproduce this challenge below, in the hope that seekers after truth and scholars engaged in the comparative study of religion would note the crucial point of this challenge and keep it constantly in view in the course of their researches. This crucial point is that the Scripture on which a religion is based should not be like a dumb client

Digitized By Khilafat Library

and leave the advocay of its case to the ingenuity of its followers. It should speak for itself on all matters connected with Doctrine, Belief and Practice. It should enunciate its own case and give reasons to establish its point of view. But if it did niether, it could not be regarded as a book to which one could pin one's faith in such a matter of transcending importance as the gaurdianship of one's soul.

It is noteworthy that this summons to a trial of strength, when given out in advance of the book, created a big stir in the religious world in India, and numerous Christian missionaries and Hindu Pandits hastened, through the columns of *The Safeer Hind*, *The Noor Afshan* and *The Viddiya Parkashak*, etc., to declare their eagerness to answer the Challenge of *Braheen-i-Ahmadiyya*. But when they actually saw the book, their eagerness evaporated and they never had the courage to take up their pens —EDITOR.

"I, the author of this book called *Braheen-i-Ahmadiyya*, publish this *Ishtihar* as a public notice carrying a promise of a reward of Rs. 10,000; and it is addressed to the followers of all such religions in the world as deny the truth of the Quran, the Holy Word of God, and of the Holy Prophet Mohammad, may the peace and the blessings of God be upon him. With this notice I bind myself to a solemn undertaking, faithfully and properly made, that I would pay this sum of money to any one who may prove that the reasons and arguments, derived from the Holy Quran itself, which have been produced in this book to establish the truth of the Quran and of the claims of the Holy Prophet Mohammad, are applicable alike to the Scriptures of his religion as well. Failing to produce arguments equal in number to those we have produced herein, our promise would hold valid should any one succeed in producing only half of that number, or only a third thereof, or one-fourth, or only one-fifth. Failing even this, our promise shall still hold good should an aspirant to this prize do no more than barely demolish the arguments produced by us, and show our line of reasoning to be unsound. In all these cases, provided three impartial judges, agreed upon between the parties, unanimously adjudicated that an aspirant to the prize had duly satisfied the conditions herein laid

Digitized By Khilafat Library

down, I shall, without further ado, hand over to him my property equivalent in value to Rs. 10,000.

"It should, however, be clearly borne in mind that in case of inability on the part of the contestant to produce from his sacred Scriptures arguments in support of those Scriptures, or failure to bring forth even the required minimum one-fifth of the reasons produced by us, he would have to state plainly in writing that the Scriptures believed in by him being imperfect and unsound, he was unable to satisfy this condition and would content himself only with demolishing the arguments produced in support of the Quran.

"Further, in case of willingness on the part of a contestant to produce the required arguments in support of his own religion, it has to be remembered that by a half, or one-third, or one-fourth, or one-fifth of the number of arguments put forth by us is not meant a half, one-third, one-fourth, or one-fifth of the entire aggregate without reference to distinctions of kind and variety. This condition shall hold in the case of every separate category, and the aspirant shall have to produce one-half, or one-third, or one-fourth, or one-fifth of each separate variety and kind.

"To enable a clear comprehension of these conditions, it is further explained that the reasons produced by the Holy Quran to establish its own truth and the truth of the claims of the Holy Prophet Mohammad, are of two kinds: firstly such evidence as is contained in the Holy Quran itself, or in other words, evidence based on the matchless attributes of the Book, the purity of the life of the Holy Prophet Mohammad, his wonderful moral qualities, and his perfect character as man; and, secondly, external evidence, *i.e.*, such arguments in support of the Holy Quran and the claims of the Holy Prophet as are based upon a continuous and connected chain of incidents and events of a most positive character. Each of these classes of arguments is then further divisible into two kinds: *daleel-i-baseet* and *daleel-i-morakkab*. *Daleel-i-baseet* is the argument, complete

Digitized By Khilafat Library

and whole, which in itself suffices to prove the truth of a contention, and does not stand in need of further support from any element outside its own body. *Daleel-i-morakkab* (compound argument), on the other hand, is a form of reasoning based upon interrelated component parts which go to prove a point when taken together. These component parts when taken singly do not yield quite the same positive degree of conviction which they do when taken all together as a composite piece. This difference in their value is due to the fact that the power of a combination always exceeds the power of the component parts of that combination when taken singly. For instance, a weight which requires ten men working together to lift it, cannot be lifted by a single man should he apply himself to the task alone. Now each one of these arguments, no matter whether of the type of *daleel-i-baseet* or *daleel-i-morakkab*, furnishes instances of what we have denoted in this book by the expression "*asnaf-i-daleel*", (*i.e.*, kinds of argument); and these are the varieties with regard to which conditions imposed by us in this notice demand that arguments set forth by any contestant should comprise, in case he cannot produce an equal number with us, at least a half, or one-third, or one-fourth, or one-fifth of the arguments of each separate type which we have produced in support of the Holy Quran.

"It should also be clearly understood here that should the contestant desire to bring forth from his Scriptures an argument of the type of *daleel-i-morakkab*, in cases where the argument embraces component parts which in themselves, too, stand as complete arguments in some other connection, it shall be binding upon him to produce one instance at least to represent each separate component part.

"Clear grasp of this condition being rather difficult, we give here an example of a positive argument from the Holy Quran to illustrate our point. The fundamental teachings of the Quran, for instance, are based upon sound reasoning and deep wisdom, *i.e.*, on the point of those fundamental beliefs on which the

Digitized By Khilafat Library

Salvation of man depends, this Holy Book takes its stand on firm philosophical grounds to establish its point beyond any reasonable shadow of doubt. For example, it proves the existence of the Creator of this universe, and the Unity of that Creator, and firmly establishes the need of Divine Revelation. In this manner, in its treatment of the whole subject, it does not fail to establish any point, clear convincing proof of which may be necessary from any angle for the spiritual progress of man, nor does it fail to expose any falsehood. And this fact serves as an incontrovertible argument to show that it is indeed the Word of God, and demonstrates to perfection the supperiority of this Book. For, to burn away all kinds of impurity from Belief and Doctrine; to remove all manner of doubts and misgivings; and to set down a most complete system of finely inter-related, positive, well grounded principles, the like of which is not to be met with in the Scriptures of any other religion, nor a trace to be found in the whole world of any philosopher who, at any time in the history of the human race, by means of his own thought or foresight or imagination, succeeded in formulating such a complete and sublime system of teachings. The achievement of this super-human task at the hands of Mohammad is evidently the work of a super-human Agency. For a man absolutely untutored to have grounded each point of Principle and Doctrine on sound logic and deep philosopy, is an achievement of which History is unable to produce another instance, and an achievement, moreover, which would never have been possible without Divine Succour and the guidance of Divine Revelation. These considerations lead us, thus, to the inevitable conclusion that the Book embracing such principles proceeds from the Almighty God whose Knowledge and Wisdom it is impossible for man to equal. This is an argument we have stated in the barest outline to illustrate a *daleel-i-morakkab*. It is a compound argument consisting of many parts, while each part in its own place serves as a separate complete argument in another connection. As arguments of this kind represent a distinct and important type,

Digitized By Khilafat Library

any contestant desirous of taking up our challenge shall have to produce it in favour of the Scriptures of his own religion, as also each separate component part of which the aggregate materialises in the shape of this argument. For instance, arguments to establish the existence of God, His Unity, His Creative Ability, etc., —all these shall have to be produced by him from his own Scriptures because this kind of compound argument does not reach completion unless each component part is produced to fit into its place. But it would be permissible for the contestant that where we have stated five arguments, he may content himself with only one from, and in support of, his own Scriptures, or in refutation of our point of view, as the case may be."

Digitized By Khilafat Library

OUR PROGRAMME FOR THE YEAR

1. Our January number, as readers are aware, was, by way of a special number to commemorate the Khilafat Jubilee celebrations, issued more than double the usual size. As no extra charge has been made for this, we propose to issue the next numbers a little reduced in size in order to adjust and balance the account.

2. In this issue we are printing elsewhere an English translation of the historic challenge of the Promised Messiah contained in and pertaining to his epoch-making book called *Braheen-i-Ahmadiyya*. In the light of this challenge and the Holy Quran we propose, to discuss the fundamentals of religion, this discussion to be in the form of a series of concise but comprehensive articles, each fitting into a general scheme embracing all questions of basic importance in the sphere of religion. But each article would also, in itself, be a complete piece, so as to prevent the discussion from deteriorating into a tiresome and endless theme.

3. In addition, in each number, we propose to give :

(*a*) One compact article relating to some point connected with either the history of Islam or of the Ahmadiyyat Movement ;

(*b*) One article comprising a study of some religion or religions other than Islam.

(*c*) Space left available after these items have been filled in shall be devoted to miscellaneous articles.

With this intention we turn to God with the prayer that He may give us the grace to carry out this programme in such a way as to benefit our readers, and to make the task of those easier who study religion seriously in order to discover the Truth, who receive it with an open mind and to try to live up to it.

Digitized By Khilafat Library

REVELATIONS OF THE PROMISED MESSIAH RE. NATIONS, KINGS AND COUNTRIES—II

Turkey

Japan lies in the Far East and Turkey lies in the Near East. We give below two prophecies about Turkey in the revelations of the Promised Messiah (peace be on him) which have already seen fulfilment :

1. In May 1896, the Promised Messiah (boundless blessings of Allah be upon him) was interviewed by a consul of Turkey, Husain Kami by name, who visited Qadian and had a talk with the Promised Messiah about the fate of Turkey under the Sultans. We give below a translation of the actual words of the Promised Messiah (peace be on him) :—

> " He, in his private interview, asked me to offer special prayers for the Sultan of Turkey. He further desired that I should inform him about his fate according to heavenly decrees. I frankly told him that the condition of the Government of the Sultan was not satisfactory and that I had seen in a vision (' Kashf ') that the Sultan's Officers and Officials were not sound and that in my opinion the end would be grievious." (p. 292).

The world knows how these words have come true. The Sultan is no more and his officials are all gone. Turkey is now a Republic. A history of Turkey from 1896 shows the gradual decadence ending with the complete overthrow of the Sultan at last.

2. There is another prophecy about Turkey in the Revelations of the Promised Messiah (peace be on him) which is thus :—

غلبت الروم في ادنى الارض و هم من بعد غلبهم سيغلبون ○

> " The Turks have been defeated in a land hard by, but very shortly after this they will become victorious " (p. 469).

Digitized By Khilafat Library

During the Balkan War the Turks were at first defeated in the districts adjoining Constantinople, but the Balkan confederates quarrelling among themselves over the spoils gave Turkey the opportunity to re-occupy Adrianople, which added lustre to their fading reputation, and thus the two-fold prophecy was wonderfully brought to pass.

It may be noted that in the last Great War this prophecy found its fulfilment over again.

The Revelation may have some other significance also, which time will show.

Syria

The Promised Messiah (peace be on him) received the following Revelation

يصلون عليك ابدال الشام

"The righteous people of Syria pray for thee" (p. 335).

The Ahmadiyya Movement is now well established at Kababir (Haifa), from where a monthly magazine is published by the Ahmadiyya Movement there. We have our Mosque and school there and there is a growing community in Syria itself.

Persia

On January 15, 1906, the Promised Messiah (peace be on him) received the following Revelation :—

تزلزل در ایوان کسریٰ افتاد

"A mighty quaking has overtaken the palace of the Kisra."

There was a mighty upheaval indeed three years afterwards, when the Shah of Persia had to fly for life.

Kabul

Kabul witnessed many divine signs. There are several Revelations of the Promised Messiah (boundless blessings of Allah be on him) which relate to Kabul.

1. On March 13, 1907 the Promised Messiah (peace be on him) received a revelation about the state of Afghanistan :—

USEFUL RELIGIOUS LITERATURE

Digitized By Khilafat Library

	Rs.	A.	P.
1. THE HOLY QURAN PART I—Translation with explanatory notes, size 20×30/8, pages 121 ...	1	0	0
2. THE TEACHINGS OF ISLAM—By Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi. Gives a solution of five fundamental problems of human life. An epoch-making book			
Bound, size 22×20/16, pages 191 ...	0	5	0
Unbound, size 20×30/16, pages 198 ...	0	2	0
3. THE LODE STAR—By Hazrat Mirza Ghulam Ahmad, the Promised Messiah. Deals with the great reformation brought about by the Holy Prophet among the illiterate, uncultured Arabs which made them the teachers of the world in social matters, polity and ethics. Size 17×27/28, pages 84 ...	0	4	0
4. AHMADIYYAT OR THE TRUE ISLAM—By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, present Head of the Ahmadiyya Community. This book deals in a simple and lucid manner briefly but fully and completely with all the different aspects of the teachings of Islam and Ahmadiyyat. A compendium of the Quranic teachings.			
Bound, size 20×30/16, pages 433 ...	2	0	0
Unbound, pages 456 ...	0	10	0
5. THE TRUTH ABOUT THE SPLIT—By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, present Head of the Ahmadiyya Community. A survey of the causes that led to the split which occurred in the Ahmadiyya Community on the death of Hazrat Maulana Noor-ud-Din, First Successor of the Promised Messiah. Size 20×30/16, pages 376 ...	1	0	0
6. A PRESENT TO KINGS—By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad. An epistle to H. E. H. the Nizam of Hyderabad dealing with the claims of the Founder of the Ahmadiyya Movement and with the proofs and arguments that support them. Size 20×26/8, pages 90 ...	0	12	0
7. A PRESENT TO THE PRINCE OF WALES—By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad. A booklet presented to the Duke of Windsor when he visited India in 1922 as the Prince of Wales. In Biblical language the book beautifully deals with the subject that the present is the time for the much-awaited Deliverer of Humanity to appear. Towards the end a passionate appeal has been made to the Prince to accept Islam.			
Bound, size 20×30/16, pages 103 ...	1	0	0
Unbound, pages 120 ...	0	5	0
8. AHMAD THE MESSENGER OF THE LATTER DAYS—By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, present Head of the Ahmadiyya Community, Qadian. A booklet on the life and character of Ahmad, the Promised Messiah.			
Bound, size 17×27/8, pages 86 ...	0	12	0
Unbound, pages 68 ...	0	3	0
9. THE AHMADIYYA MOVEMENT—By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad. A resume of the teachings of Ahmad with a brief history of the Ahmadiyya Movement.			
Bound, size 20×30/16, pages 100 ...	0	8	0

	Rs.	A.	P.
10. ISLAM AND SLAVERY—By Mirza Bashir Ahmad, M.A. A pamphlet briefly dealing with the teachings of Islam about salvery and exploding the unfounded charge that Islam perpetuates this human institution, size 20×30/16, pages 90	0	5	0
11. THE HADITH—By Maulvi A. R. Dard, M.A. A booklet on the importance of *Hadith*, and its place in Islamic theological literature, size 30×30/16, pages 112 ...	0	6	0
12. THE FAMILY OF THE FOUNDER OF THE AHMADIYYA MOVEMENT—Compiled by Sufii Abdul Qadir, B.A., and revised by Mirza Bashir Ahmad, M.A. It is a brief history of the family of the Holy Founder of the Ahmadiyya Movement, size 23×30/16, pages 64 ...	0	5	0
13. A MESSAGE OF PEACE—By Hazrat Mirza Ghulam Ahmad, the Promised Messiah. The pamphlet contains valuable suggestions as to how peace among different Indian communities can be established on a sound basis, size 20×26/8, pages 40 ...	0	1	0
14. POLITICAL SOLIDARITY OF ISLAM—By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, present Head of the Ahmadiyya Community. A pamphlet showing to the Indian Muslims the way how to become a united, disciplined and well-knit community, size 20×26/8, pages 20 ...	0	1	0
15. ISLAM AND OTHER FAITHS—By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, present Head of the Ahmadiyya Community. Containing a comparison between the teachings of Islam and other faiths, size 20×26/8, pages 52 ...	0	2	0
16. A MESSAGE FROM HEAVEN—By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, present Head of the Ahmadiyya Community. A call to the Western people to Islam, size 17×27/16, pages 44 ...	0	1	0
17. HINDU-MUSLIM PROBLEM AND ITS SOLUTION—By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, present Head of the Ahmadiyya Community. Contains workable suggestions to bring about permanent communal peace and amity, size 17×27/8, pages 44 ...	0	2	0
18. THE MUSLIM PRAYER—By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, present Head of the Ahmadiyya Community. A brief description of the Islamic form of worship containing photographic illustrations of the different postures and genuflexions, size 17×27/8, pages 50 ...	0	2	0
19. SOME SUGGESTIONS FOR THE SOLUTION OF THE INDIAN PROBLEM—By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, present Head of the Ahmadiyya Community. A scholarly and comprehensive survey of the Indian political problems and their solution, size 20×30/16, pages 464 ...	2	0	0
20. A REPLY TO MR. K. L. GAUBA'S QUESTION PROPOSED TO BE PUT IN THE ASSEMBLY—By Maulana Sher Ali. A small pamphlet refuting the charge that the Holy Founder of the Ahmadiyya Movement used abusive language with regard to the leaders of other communities, size 20×26/16, pages 16 ..	0	1	0
21. EXTRACTS FROM THE HOLY QURAN—Size 20×30/16, pages 404	0	12	0

Digitized By Khilafat Library